1. WE have now represented the grand mysteries of Atheism, which may be also called the mysteries of the kingdom of darkness; though indeed some of them are but briefly hinted here, they being again more fully to be insisted on afterward, where we are to give an account of the Atheists' endeavours to solve the phenomenon of cogitation. We have represented the chief grounds of Atheisms in general, as also of that most notorious form of Atheism in particular, that is called Atomical. But whereas there hath been already mentioned another form of Atheism, called by us Hylozoical; the principles hereof could not possibly be insisted on in this place, where we were to make the most plausible plea for Atheism, they being directly contrary to those of the Atomical, so that they would have mutually destroyed each other. For, whereas the Atomic Atheism supposes the notion or idea of body to be nothing but extended resisting bulk, and consequently to include no manner of life and cogitation in it; Hylo-zoism, on the, contrary, makes all body, as such, and therefore every smallest atom of it, to have life essentially belonging to it (natural perception and appetite) though without any animal sense or reflexive knowledge, as if life, and matter or extended bulk, were but two incomplete and inadequate conceptions of one and the same substance, called body. By reason of which life (not animal, but only plastical), all parts of matter being supposed able to form themselves artificially and methodically (though without any deliberation or attentive consideration) to the greatest advantage of their present respective capabilities, and therefore also sometimes by organization to improve